THE WONDERFUL BOOK

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JOHN GAINES VAUGHAN

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THE WONDERFUL BOOK

BY

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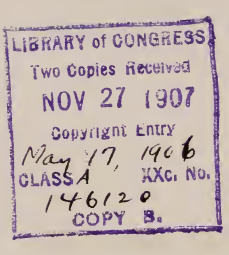

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JOHN GAINES VAUGHAN.

To My Wife

who has always been neat, industrious,
economical, thoughtful, studious,
helpful and loving,
this brochure is affectionately dedicated.

The Author.

INTRODUCTION.

This brochure contains the substance of a series of Sabbath evening addresses on THE WONDERFUL BOOK.

It seems to the author that such a condensation of essential facts, as he has here attempted, is needed as a *Vade Mecum* for the busy man, for he is sure to meet the statements of men who assume superior wisdom and who brush away, as with a breath, traditions he has regarded as sacred. Many of these men are the soul of urbanity and exhibit profound sympathy for the ignorance of people who disagree with them.

The writer has heard them advance theories and state, what they called, facts that were diametrically opposed (when carried to their logical conclusion) to the fundamental principles of Christianity. They professed faith in Christianity, and held to the inspiration of the Bible, but advanced theories that undermined the one and denied the other. They are in the habit of making such affirmations as, "All scholars hold these views." "You will agree with me when you understand all the facts."

These critics are not all dishonest, neither do they mean to do violence to God's Word. Some of them have embarked in the nutshell of a word and started back to explore the past. They have become so absorbed in their little world as to lose sight of great historic monuments along the way. When a person confines himself to one line of thought so constantly that he fails to appre-

ciate related truth, he is likely to deny the reality of things he does not understand.

Some people are so constituted that they have great reverence for the scholarly recluse, who rides his philological hobby back to the conclusion that Homer never lived; that Moses and Christ were not real, and that Joshua and Joseph were only astral myths. Others who are just as honest and intelligent object when these hobbyists want the whole road, and are not slow to say that philology in such instances has run mad.

Common honest folk who have read the recently discovered Code of Hammurabi and know something of the history of that great ruler, cannot be led to believe that the fourteenth chapter of Genesis is mythical.

All students of human progress know that history centers around personalities. It would be utterly impossible for history to center around a mythical Moses. A real Moses is as necessary to Hebrew history as Washington is to American history or Napoleon to French history. The critics against whom we inveigh approach the Bible and Christianity as friends but talk as enemies. They tell us they believe the Bible and accept Jesus Christ as the Saviour of men, and then proceed to tell us the Pentateuch was written only five or six centuries before Christ, and consequently not by Moses. They do not see that if the last statement be true the Pentateuch is a forgery, and has been palmed off on a credulous people by scoundrels. If the Pentateuch is a forgery Christ and his apostles knew it and lied when they quoted from it or were ignorant. "If Christ lied he was not divine and if he was divine he did not lie, and was not ignorant." The unfortunate result of the discussion has been a weakening of the faith of some who were not able to give an answer to those who asked a reason for the hope within I Peter, 3, 15.

This condition has spread throughout the church a partial spiritual paralysis.

Since writing the above, a friend told me of a young man in a Theological Seminary whose faith was so shaken, he wept over his Bible, then threw it away, saying, "I have come to believe it is all a lie." He left the school and the church.

The ranks of the destructive critics are thinning, one stronghold after another is fading away in the light of thorough investigation. THE WONDERFUL BOOK seems more wonderful than ever as it relates, "The Old, Old Story of Jesus and his love."

Syracuse, N. Y. May 1, 1906. J. G. V.

THE WONDERFUL BOOK.

I.

THE word "Bible" is from *Biblos* and means "Book." The Protestant Bible comprises sixty-six canonical books, of which twenty-two are historical, five poetical, eighteen prophetical, and twenty-one epistolatory. These were written in three languages, at intervals during a period of sixteen hundred years, by no less than thirty-six different writers of every grade of culture, and moving in various spheres of life: "Two kings, one cup-bearer, one lawyer, one judge, one scribe, and many prophets, one of whom was a king's chief minister, another a missionary, and a third a farmer's son, two fishermen, a tent-maker, a publican, a physician and others."

Sixty-Six Books

One cannot read carefully this marvellous book without being impressed that its perfect unity and harmony, notwithstanding its great variety, argue strongly for its divinity. Such unity and purpose of plan could not exist without collusion among the writers or a controlling superintending mind. If the reader should receive today by express from some distant city a piece of machinery, and on the morrow receive from a different place

Wonderful Harmony

another piece, and this process should be repeated for sixty-six days, each day bringing a piece from a different place, and he should find on examination that the pieces fit together harmoniously, and make a perfect machine, not a piece too many and not a piece wanting, he would naturally and inevitably conclude that the persons who had made the pieces worked intelligently to the same end, or that there was a superintending mind who planned for the unity out of variety. It is not possible that the writers of the Bible were in collusion, for they lived in different ages and in widely separated regions, between which there was little or no communication, and wrote in different languages. We are, therefore, forced to the conclusion that there was a controlling superintending mind and that, "Holy men of God spake as they were moved by the Holy Ghost," when they wrote the book we call the Bible.

Fiery Criticism

Simple and unavoidable as this conclusion seems to be, it has been ably contested and has led to much fiery criticism, which has proved a great blessing to the christian world. It is true it has been a destructive fire that had burned up much tradition, superstition and bibliolatry which had fastened themselves to the Sacred Record, as barnacles to a ship. The destructive fire which once swept over the Pyrenees and destroyed the vineyards of the peasantry, left them as they supposed very poor, but as some of them walked amid the desolation they observed that the heat had opened fissures in the earth, and it was by means of these that they discovered the rich veins of gold beneath the surface. Instead of the fire making them poor, it revealed to them the fact they were rich. The fiery criticism to which the Bible has been subjected has not destroyed anything that had

real value, but it has revealed a vast amount of gold beneath the surface.

The Bible and Science

The Bible is growing in public favor, is overcoming opposition and being recognized by the best scholars as in harmony with the most advanced science. If the Bible is the Word of God this process must go on till every obstacle gives away, for there can be no contradiction between the revelations of God as written in the Bible and in Nature. It is true the Bible was not given to teach science — but salvation, yet it is equally true that the incidental references to science must not contradict facts. It is well for us to bear in mind that while *Scientia*, as used by the ancients meant knowledge, that many theories which were regarded as scientific a quarter of a century ago are no longer entertained by scholars. We can afford to stay close to the Bible in full confidence, that when the scientists have made their last deliverance they will rest upon God's Word as a foundation.

Dead Language

It must have been a designing Providence that put the revelation of God into languages that soon became "dead" and were not therefore subject to change; that caused the people and the countries described in the sacred narrative to drop out of the onward march of the nations and to remain until the present time practically unchanged in topography, customs and civilization: that turned during the past century an army of explorers to these neglected lands, who, by means of pickax and spade, have exhumed buried cities, enabling us to walk their streets, visit the homes, study the customs and talk with the people who repre-

sented civilizations that grew old and died long before the birth of the Christian era, thus bringing within reach of everyone indubitable evidence that the Bible deals with fact and not with fancy. We are living in an age when the stones are literally crying out as predicted by Christ, Luke XIX, 40. When we are thoughtful and attentive we can hear their voices above the tumult, testifying to God's creative power, and inviting us to trace his footprints back through the ages of time, till we stand at the beginning of the demiurgic day and hear God's voice saying "Let there be light." Persons who have no inclination to follow the explorers through Egypt, Babylon and Nineveh may take a leisurely walk with Dr. Stowe along the corridors of history and hear him rehearse the testimony of one hundred witnesses, who lived within two centuries of the crucifixion of Christ, to the truth and inspiration of the Bible.

The Old Testament Canon

We are well aware that the Bible did not fall ready-made from heaven, but that it has been written, collated and preserved by means of human agency. Our inquiry into its origin and present form shall be as reverent as it is critical. The first reference to an attempt at preserving God's law or statutes, is found in Deut. 31, 26. where it is said: "The book of the law was placed by Moses in the side of the ark. "The canon of Scripture just as we have it was in general circulation as early as the fourth century of the Christian era. The first attempt at arranging a canon seems to have been made by Ezra about 450 B. C. The second attempt was made by Nehemiah when he was forming a library for, "he gathered together the Acts of the Kings, and the Prophets, and the Psalms of David, and the Epistles of the Kings

concerning the holy gift." 2 Macc. 2, 13. Sometime during the next 150 years the old Testament canon, just as we have it today, was generally accepted, though the 39 books were so grouped as to accord with the 22 letters of the Hebrew alphabet. The twelve Minor Prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while first and second Samuel, first and second Kings and first and second Chronicles were reckoned as one each.

Josephus, Origen, Jerome and others speak of the Old Testament canon as containing the twenty-two books referred to. Hilary mentions that the Hebrews had twenty-two canonical books of the Old Testament, corresponding to the twenty-two letters in their alphabet: but as the Greeks have twenty-four letters in their alphabet, they ought to have twenty-four books in their Old Testament canon: and he, therefore, in order to make out the number twenty-four, would add to the Hebrew canon the books of Tobit and Judith for the Greek Bible.

Christ and the Old Testament

The attitude of Christ and the apostles towards the books of the Old Testament is very suggestive and significant. Every writer of the New Testament refers to the Old Testament and nearly every writer of the Old Testament is quoted in the New Testament. Two hundred and nine (209) of the two hundred and sixty (260) Chapters into which the New Testament is divided, refer by direct quotation or indirect reference to the Old Testament. Christ endorsed the Old Testament by referring to or quoting from twenty-four (24) of the thirty-nine (39) books. He made the Old Testament the basis of his teaching, fulfilled its laws and accepted its history.

Just when and by whom the books of the New Testament

were collected and arranged is not definitely known. Some scholars claim the work was done mainly by St. John. It was certainly accomplished early in the Christian era for the council of Laodicea (364 A. D.) adopted the canon just as we have it in the Revised Version of the New Testament. Tischendorf has said, "By what logicians call the method of rejection it is shown successively that the Gospels which were admitted as canonical in the fourth century could not have been written so late as the third century after Christ. Then, in the same way, the testimony of the third century carries us up to the second, then the writers again, of the second century not only refer to the Gospels as commonly received as parts of the Sacred Scripture, but also refer their origin to a date not later than the end of the first century."

The New Testament Canon

So far as we know, Christ never penned a line, nor commanded his followers to do so, but soon after his ascension the disciples began to record his words in the Gospels. The claims of Christianity rest on the person of Christ and it is not strange that the battles of the Christian Church have been fought around Christ. If the claims of Christ be overthrown Christianity must surrender. We must frankly admit that we have no other source of information, with respect to the life of Jesus, than the sacred writings. We have no choice,—we must stand for the integrity of the Gospels or surrender the battle against infidelity. Christ, himself, appealed to the Scriptures to vindicate his claim. Jno. 5, 39. In the course of time the Acts and the Epistles naturally followed the Gospels. These were usually written by a scribe or rapid writer at the dictation of the author. It seems

Christ Wrote Nothing

that most of Paul's Epistles were produced in this way, but in some instances he speaks of having written apart with his own hand, Philemon 19. Where the writer did not do the writing himself he no doubt corrected as we do now, before he gave it his final approval and signature. The manuscripts have come to us through human hands and this fact has led some to write and talk learnedly of the errancy of the Scriptures, while many have hesitated to assert that they are inerrant. It is our privilege to meet the facts boldly and intelligently and then draw our own conclusion.

Papyrus and Parchment

The material on which the books were originally written was probably papyrus, a frail kind of paper made from the reeds of the Nile. After a time more durable parchment came into use, made from the skins of antelopes and calves. The custom was to wind the sheets, of both papyrus and parchment, on sticks and call them rolls, but later they were stitched together and called books. While none of the original manuscripts remain we are sure we have the Scripture as first written, as we shall see. "The Old Testament manuscripts and the New Testament manuscripts were intrusted to the guardianship of a class religiously set apart for the purpose. The text was sacred to them all. During the ages while the Jews were persecuted and downtrodden, they were guarding these manuscripts.

Copying

All copies were made under their direction, and with a most marvellous devotion to the letter. Strict rules were enjoined upon them. There had to be on each parchment so many columns, and so many lines in each column, and so many words in each line. The ink had to be of a certain kind. The vowels, consonants, and accents had

to be marked. So careful were they that the one hundredth copy was as good as the original manuscript. We have hundreds of manuscripts of the Old Testament and hundreds of manuscripts of the New Testament. When we compare these manuscripts, some earlier, some later, copied by different copyists, we find substantial agreement.

The differences amount to nothing. At a literary party in Edinburgh the question was asked: "Suppose all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been discovered from the writings of the first three centuries?" No one could answer. Lord Hailes, who was present, on going home, took down from his library the writings of those centuries and set to work to cull out all the quotations from the New Testament. He kept at the work for two months, and at the end of that time he had gathered from them the whole New Testament with the exception of eleven verses. Although we do not have the original manuscripts, yet in many ways we do know that we have the words of the original. It is probably a good thing that the original manuscripts were lost or destroyed. Such is the tendency of man to worship such things, that if they were in existence they would be objects of idolatry. So would the Bible, as we now have it, if it contained no marks of man's imperfect work upon it."

Early Writers

"It is often difficult, indeed impossible, to determine the date and nationality of a codex, but it seems certain that none of the manuscripts we now have are really very old. The oldest authentic date is A. D. 916 for a codex of the prophets, and A. D. 1009 for an entire Hebrew Bible. Both of these are in the Imperial Library at St. Petersburg.

The Age of Manuscripts

"The text of the Old Testament is in a very different condition from that of the New Testament. The latter is to be obtained from a great variety of documentary sources, manuscripts, versions, and patristic quotations, the collection and the arrangement of which have gradually grown into the science of textual criticism. In all classic literature there is nothing which may even distantly be compared in richness with the textual sources of the New Testament. The case is far otherwise with the Old Testament, for no such wealth of resources for ascertaining the original form of the Hebrew is known to exist. The main reliance of the critic and expositor is upon the Massorah, the technical name given to a collection of grammatico-critical notes on the Hebrew text with the design of determining its divisions, grammatical forms, letters, vowel-marks and accents. The Massorah was the work of many centuries. The old Rabbins were inclined to attribute it to Ezra and the *men* of the *Great Synagogue*, but the more usual opinion assigns its commencement to the schools that were established at Tiberias and Babylon and elsewhere in the second century of our era. It existed only in the form of oral tradition until some period between the sixth century and the ninth century when it was committed to writing. It first took the shape of marginal notes on the copies of the sacred books. These gradually expanded into a very minute and comprehensive system. A full record of these annotations and glosses was given in the "Great Massorah" which appeared about the eleventh century, and is so called to distinguish it from another collection of notes, known as the "Small Massorah." While much that is contained in the Massorah is nothing but laborious trifling, yet quite apart from this there is much that is of very

Massorah

great use to the critical student. The authors have sometimes been charged with corrupting the sacred text, but for this there seems to be no solid foundation. They do not appear to have introduced anything of their own, but rather to have made a careful distinction between what they found in the manuscripts, and what they proposed to substitute. They have thus preserved to us much traditional information of the highest value. There ought to be no doubt that we inherited from the Massoretes, and they from the Talmudists the sacred text transmitted by Ezra through the sacred seal of the Jewish canon."

Early Latin Version

The history of the early Latin Version of the Bible is lost in obscurity. It was evidently made in North Africa where the church seems to have used the Latin language from the introduction of Christianity. Tertullian recognized the general accuracy of the Version which he possessed. But Augustine deprecated the fact that in the early ages of Christianity anyone who gained possession of a Greek manuscript, and fancied he had a fair knowledge of the language ventured to translate it. There was unquestionably a popular version of the Bible in the Latin language current in North Africa in the latter part of the second century. It was a revision of this version making it correspond more nearly to the Greek that was called the Itala, and which Jerome compared carefully with the originals in making his translation.

II.

THE VULGATE.

The session of the council of Trent, held in the spring of the year 1546, discussed the canon and had before it four propositions regarding the books to be received as follows: — Some proposed the books be separated into two divisions, in the first of which should stand the books that had always been regarded as canonical, and in the second division the books about which there had been more or less of doubt. A second proposition was that the books be arranged in three divisions, the first to contain the books which from the beginning had been received without contradiction; second, the books which had at first been doubted, but had finally been received by the church; third, the books which had not been received as canonical and did not appear in the Hebrew text. A third party in the council held that no distinction should be made between the books. The fourth proposal was that all the books just as they stood in the Latin Bible be received as of equal divine authority.

Council of Trent

The debates on these propositions were very interesting. It

was affirmed that the Apocryphal books were never admitted by the Jews as a part of the Hebrew canon; that they did not have the sanction of Christ and the apostles; that they were not written till after the Old Testament canon was closed; that they had been rejected by every preceding council and by the best of the church fathers; that the books of themselves were unworthy a place in the sacred canon. It was admitted that the books contained much truth, but those who opposed their reception into the canon, quoted Jerome as saying, "They lack evidence of inspiration and should never be used to establish a doctrine."

Apocryphal Books

On March 8, 1546, the council decided by vote that church traditions should be held of equal value with the written Word of God. The decision was practically an endorsement of the Apocrypha, though the vote was not on that particular issue. On the fifteenth day of the same month a controversy arose as to the text that should be received. The most learned members of the council such as Cardinal Cajetan argued for the original Hebrew for the Old Testament, and the original Greek for the New Testament, claiming that the translators into Latin were liable to make mistakes. He quoted Jerome as saying, "To prophesy and write holy books is the gift of God's Spirit, but to translate the books from one language to another is a matter of human skill." Cataneus declared the Latin translation could not be received as authentic without violating the canon where it is asserted that the truth of the Old Testament is to be sought in the Hebrew text, and that of the New Testament in the Greek text. Some of the members argued that to accept such a view would give strength to the Lutheran movement, and they must, therefore,

Church Traditions

endorse the translation that had so long been used in the church and the schools. It was further asserted that it would weaken the authority of the church, and lead to heresies to give the people the right to translate the Scriptures for themselves. Isidore Clarus said: "Origen collected many Greek translations of the Old Testament into one large book, and arranged them side by side in six columns. The principal one was the septuagint from which many translations have been made, and the New Testament has also been translated many times from Greek into Latin." Of these translations the Itala found the most favor, but it was held to be subordinate to the Greek text. Jerome found so many mistakes in the Itala that he made his translation directly from the Hebrew and Greek in many places, though he was less familiar with these languages. Owing to the popularity of the Itala, Jerome's translation was slow in gaining recognition. The two translations were finally combined. The Apostolic See recognized both translations. The Psalms and the parts of the scriptures most familiar to the people, from their use in the public service, were retained as in the Itala, but for much the larger part of the Bible, Jerome's translation was adopted, and while he received none of the Apocryphal books save Judith and Tobit, they were admitted into the combination-edition known as the Vulgate.

Vulgate Accepted

After able and protracted debates the council of Trent endorsed the Vulgate and declared it the authentic edition of the Word of God, and an anathema was pronounced upon all who did not accept it. Thus the attidude of the Roman Catholic Church was for all time shut up to a reception of the Apocryphal books as inspired, and to the Vulgate translation of the Word of God. On the eighth day

of April the following decrees were passed by the council: "If anyone shall not receive these same books entire with all their parts, as they are wont to be read in the Catholic Church, and the Old Latin Vulgate edition, for sacred and canonical and shall knowingly and intentionally despise the traditions aforesaid let him be accursed. Moreover the Holy Synod decrees and declares that this same old Vulgate edition, which has stood the test of so many ages' use in the church, in public readings, disputings, preachings and expoundings, be decreed authentic and that no one on any pretext dare or presume to reject it." It was with great difficulty that the church enforced these decrees and made the reception of the Vulgate general.

The versions used in the church of Rome have all been made from the Vulgate edition. The first version of the New Testament published in English by Roman Catholic scholars was issued at Rheims in 1582. The title page is as follows: "The New Testament of Jesus Christ, translated faithfully into English out of the authorized Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diverse languages; with arguments of books and chapters, annotations, and other necessary helps, for the better understanding of the text, and especially for the discovery of the corruptions of diverse late translations and for clearing the controversies in religion of these daies: In the English College of Rheims." This translation takes high Romanist ground, for it was made for the express purpose of combatting the influence of various English Bibles. The style of the translation is objectionable, some words are so Latinized as to render them almost unintelligible to the English reader. The prefaces and marginal notes and the annotations with which every chapter is

Versions from Vulgate

furnished are saturated with Romanistic doctrine, and abound with the teachings against which the Reformers contended. The object of the translation was to win England back to the fold of Rome. Here are a few specimens of the translations: "From that time Jesus began to preach and to say, 'Do penance for your sins for the kingdom of heaven is at hand."

"Blessed are they that hunger and thirst after justice: for they shall have their fill."

"Jesus began to do and to teach until he was assumpted."

"Now then ye are not strangers and foreigners; but you are citizens of the saints, and the domesticals of God."

"To me the least of all the saints, is given this grace among the Gentiles to evangelize the unsearchable riches of Christ, and to illuminate all men which is the dispensation of the Sacrament hidden from the worlds in God who created all things: and that the manifold wisdom of God may be notified to the Princes and Potentates in the celestials by the Church according to the perfection of the world, which he made in Christ Jesus our Lord."

These translations remind us of the days of Freshman Latin, and we can hear the Professor say, "Well, you got in all the words, and you will now translate your English." Much of the English in the Rheimes Version needs translating.

The note on Acts 1, 14 regarding "Marie, the mother of Jesus" is,

"They buried her sacred body in Gethsemine, but for St. Thomas' sake, who desired to see and reverence it, they opened the sepulchre the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumpted into Heaven."

At the end of the Acts is a minute and circumstantial but altogether baseless account of how and when the Apostles met

together and formulated what is known as the Apostles Creed. In 1609 the Douay Old Testament was printed. The reason for the Version is thus stated: "Now since Luther and his followers have pretended that the Roman Catholic faith and doctrine should be contrary to God's written word and that the Scriptures were not suffered in the Vulgar languages, lest the people should see the truth, and withal these new masters completely turning the Scriptures into diverse tongues, as best might serve their own opinions: against this false suggestion and practice Catholic pastors have, for one especial remedy, set forth sincere and true translations in most languages of the Latin Church." They go on to state that they translate from the Latin rather than from the Hebrew or Greek text because,—"both the Hebrew and Greek editors are foully corrupted by the Jews and Heretics, since the Latin was truly translated out of them while they were more pure."

The annotations and marginal references are as objectionable as in the New Testament. The translation is even worse than in the New Testament, especially the translation of the Psalms and the Prophetical books, for here we have an English translation of a Latin translation, of a Greek Version of the original Hebrew, which could not give very satisfactory results. Owing to the fact that the New Testament was translated and printed at Rheims and the Old Testament at Douay the Version is known as the Rheims-Douay.

Bishop Challoner in 1750 issued a revised translation of the Rheimes-Douay Version. He abandoned the extreme literalness which marked the Version originally and modernized to some extent its archaic diction, bringing its expression into modern English. While his translation is not the authorized one it is preferred by many and is used quite extensively.

III.

THE ENGLISH VERSIONS OF THE BIBLE.

The history of the translation of the Bible into English, and its printing and circulation make a very interesting story. John Wycliffe and William Tindale deserve honored places among the men who accomplished this great work. Tindale affirmed that he had a burning desire to place the Bible "within the reach of every plow-boy." To accomplish this object he literally gave his life and died a martyr's death.

Wycliffe's great work was the translation of the Vulgate into English. His translation gradually superseded all other Versions and was recognized as the Roman Catholic Bible. This Version was circulated in manuscript form. The English was archaic and Latinized as shown by the following passage, Luke X, 30-34. "And Jhesu biheld, and seide: A man came down from Jerusalem into Jerico, and fel among theves, and thei robbiden hym and woundiden hym, and wente awai, and lefte the man half alyve; And it bifel thai a prest came down the same weie, and passide forth, whanne he hadde seyn hym. Also a dekene when he was beside the place, and saw hym passide forth. But a Samaritan, goynge the weie, cam bisidie hym; and he saw hym, and bound together his woundis, and helde in oyle and

wynne; and laid hym on his beast, and ledde in to an ostrie, and dyd the cure of hym." "In 1526 Tindale's Testament was formally condemned by Warham, Archbishop of Canterbury, and Tunstal, Bishop of London." "In 1530 the condemnation was reaffirmed, but a 'Bill in English to be published by the preachers was issued stating that the King and prelates did not think it well for the Scriptures to be divulged and communicated to the people in the English tongue at this time." Almost immediately following this, a complete English Bible appeared which has been known as the Coverdale Bible. Where and by whom it was printed has never been ascertained. It was a fairly good translation and was widely circulated, but being a translation of a translation it lacked the exactness of Tindale's Version.

John Rogers' Bible

The Matthews' or John Rogers' Bible appeared in 1537. The text is a composite work made up of the translations of Tindale and Coverdale. Cromwell obtained a license from Henry VIII. permitting the circulation of this Bible. The people were eager for the Word, but the opposition, from the priesthood, to its circulation was marked. All the men, with one exception, who were prominently connected with the circulation of the first six editions of the English Bible suffered martyrdom.

Geneva Bible

As it is not the province of this essay to discuss the merits of all the Versions we must pass such great works as the Geneva Bible, made by English refugees under the eyes of Beza and Calvin, which became the most popular Version in English up to the time of the Authorized Version.

Neither can we give space to the Bishops' Bible, the trans-

lation of which was superintended by Parker Archbishop of Canterbury, and begun about 1558. The work was parceled out among various Bishops and supervised by the Archbishop. The translators were governed by the following rules:

Bishops' Bible

1. Follow the common English translation (Cranmer's) used in the churches, save where it differs from the Hebrew and Greek original.

2. Follow the text of Pagninus and Sebastian Munster.

3. Make no bitter notes upon any text, or set down any determination in place of controversy.

4. Mark "places not edifying," so the reader may eschew them in his public reading.

5. The phrases and words shall be common and plain." The convocation sanctioned the work and did all in its power to make it popular but failed, for it was very unsatisfactory and almost useless.

Nearly all the early translations had such glaring errors as to give them nicknames. Tindale's Version is known as the "Luckie Bible," because of the following translation: "The Lord was with Joseph and he was a 'Luckie fellow.'" Matthew's Bible is known as the "Ballade Bible," because Solomon's Song was entitled, "Solomon's Balades." The Coverdale Version is known as the "Treacle Bible," because Jer. 8, 22 is translated, "Is there no treacle in Gilead?" A translation that appeared in 1551 is known as the "Bug Bible," because Psalm 91 verse 5 is rendered, "Afraid of bugs by night." The Geneva Bible has been known as the "Breeches Bible," because Genesis 3, 7 is rendered, "Adam and Eve sewed fig leaves together and made themselves breeches."

Nicknames

Much the best version of the Scriptures prior to the Revised Version, is the one generally known as the "Authorized Version," or the "King James Version." "No trace of such authorization has ever been found in any records of the times, whether civil or ecclesiastical. Neither the crown, nor the Parliament, nor the privy council, nor the convocation appear to have given it any public sanction. Yet without the aid of legal enactment, and entirely upon its own merits it quietly superseded all of its predecessors and rivals."

Authorized Version

"King James, at the Hampton Court Conference, in January 1604 (from vanity and policy rather than from any higher motive) accepted the suggestion of Dr. Reynolds (President of Corpus Christi College, Oxford) relative to the making of a translation of the Scriptures to supersede the Geneva Bible, but he gave to the work no pecuniary aid and no sanction after it was finished.

"The revisers (nominally fifty-four, but actually forty-seven in number) were divided into six companies, each being assigned a certain portion of the Scriptures, under the restriction of fifteen rigid rules, and met, two at Westminster, two at Oxford, and two at Cambridge. They recieved no compensation, and the necessary expenses were paid by the publisher, Robert Barker. The names of the translators have been forgotten but their work still lives and will never die.

Dr. Scrivener has said: "Never was a great enterprise, like the production of our Authorized Version, carried out with less knowledge handed down to posterity of the laborers, their method and order of work." The work gathered up the ripe fruits of the previous labors of Tindale, Coverdale, Cranmer, the Bishops'

Bible, and the Rheims New Testament, but surpasses them all, and blends with singular fidelity, Saxon force and Latin melody. Its prose reads like poetry and sounds like music."

To glance briefly at the sources of the Authorized Version, and to make a study of its printed text, will be helpful at this point. The first book ever printed was the Bible, but this was in the form of the Vulgate — a Latin edition of the Scriptures handsomely gotten up, and issued from the press at Mentz 1452. The first Hebrew Bible was printed under the auspices of some wealthy Jews, in 1488.

Sources

On January 10, 1514 Cardinal Ximenes, primate or Spain, completed a Polyglot Bible which included the Hebrew text of the Old Testament, and the Greek Septuagint Version, with the Chaldee Targum of Onkelos and the Latin Vulgate. The fifth volume of this great work contained the New Testament. The Cardinal died before the work was issued from the press, but on March 22, 1520, Leo X. authorized its publication. "Thus came forth what is known as the *Comptutensian* edition of the New Testament; Complutum, being the Latin name for Alcala, where the work was prepared."

Ximenes

"The present Hebrew text, as now found in the best editions of the Old Testament, is a reprint with few and slight exceptions, of the text edited by Jewish scholars and published by Bomberg, at Venice in 1525."

While the great scholar Erasmus, was engaged upon literary work in England, he received a request from Froben, the eminent printer of Basle, to prepare for publication an edition of the Greek New Testament. He gladly accepted the invitation, and completed the work within the short period of a few months — by Feb. 1516. The first edition

Erasmus

was issued from the press by Aldus at Venice in 1518; a second edition, with many corrections, was issued in 1519; a third edition in 1522, which became famous as containing for the first time I John V. 7.

Erasmus had not seen the Complutensian edition, which was issued in 1527. He was influenced in this work more or less by the great work of Cardinal Ximenes. The edition of 1527 was by far the most important of all the work done by Erasmus, for it became the basis of all subsequent texts until what is known as the "Received Text" was formed.

Robert Stephens

The real successor of Erasmus was Robert Stephens, the famous Parisian printer, who issued two editions of the Greek text, one in 1546, and the other in 1549, in which he availed himself of manuscripts in the Royal Library and of the Complutensian text. His most valuable work was a collection of texts issued in 1550, in which he gave 2,194 different readings, which he had collected from various manuscripts. He may be said to be the father of textual criticism. In 1551 he issued a fourth edition at Geneva, in which for the first time the text is divided into verses — an invention of Stephens.

Beza

The next editor of the Greek New Testament was Beza, who published five editions, one in each of the following years: 1565, 1576, 1582, 1589 and 1598, which were all based on the text of Stephens.

This brings us to study the text from which the Authorized Version was made. It was commenced about 1604 when the above named Greek texts were in general circulation. Beza's edition of 1598, (which was based on Stephen's edition of 1550, which had been derived from the fourth edition of Erasmus

published in 1527) was usually followed in translating the Authorized Version. The first edition of Erasmus was not carefully prepared, but as he himself said; "was rather tumbled headlong into the world than edited." He possessed but few manuscripts, and some of them of very inferior character. One was a cursive manuscript of the 14th or 15th century, another was a cursive of about the 12th century, which he seemed to have used but little, though it is regarded by critics as very valuable. In the Acts and the Epistles he followed a cursive manuscript of the 13th or 14th century with occasional references to one of the 15th century. For the Apocalypse he had only one mutilated manuscript. He supplied some passages from the Vulgate which he translated back again into Greek and in some places added words to complete the sense. In view of what has been said, we should not be surprised to find words, in the original, from which the Authorized Version was translated, that have on divine authority. It is true Erasmus availed himself of the Complutensian text, to some extent, in his later editions, but the manuscript authority on which it was based was modern and undue influence was accorded the Latin Vulgate. "In printing the Old Testament they gave the place of honor, in the center, to the Latin, surrounding it on either side by the Hebrew and Septuagint translation. On this they made the somewhat curious and suggestive remark, that the Latin thus placed was like Christ crucified between two thieves. The one thief was the Greek church which they regarded as heretical; and the other was the nation of the Jews, who were charged with having corrupted the Hebrew text wherever it differed from the Latin.

Text of the Authorized Version

Stephens had but few if any advantages over Erasmus in the

manuscripts he possessed. Beza received from Stephens twenty-five manuscripts but made no critical use of them. Beza adhered very closely to Stephens, who followed with little variation the fifth edition of Erasmus. "Thus, then, stood the text of the Greek New Testament when the revisers of the Bishops' Bible set themselves to form from it our present Authorized English Version. Not one of the four most ancient manuscripts was then known to be in existence, and the whole Greek text had been based upon a very few modern manuscripts. The ancient versions had not been examined. No careful investigation had been made into the testimony of the primitive text, borne by the Fathers. Textual criticism was still in its infancy, the materials for it had not been gathered, the principles of the science had not been studied, and the labors of Mill, Bentley, Griesbach, Lachman, Tischendorf, Tregelles, and other great scholars, to secure the purity of the text of the New Testament, were as yet unheard of and only to be put forth in the course of many future generations."

We should, therefore, not be surprised to find a vast multitude of changes in the Revised Version owing to amended texts. When we take into account the vast number of manuscripts and the difficulty of securing accuracy in the mechanical works, we are surprised that the changes are so few and unimportant.

Textual Variations

The various readings in the Hebrew text, according to the great Hebrew scholar, Elias Levita, number 848, but the even more eminent Hebraist, Gingsburg, claims to find 1353. Owing to the large number of Hebrew manuscripts, that have come to light in the past fifty years, scholars now claim to find between seven and eight thousand variants. These changes are mostly

orthographical, and have no bearing on the sense of the original. The New Testament, which contains about one third as much matter as the Old Testament, has 150,000 textual variations, owing to the larger number of manuscripts, and less care used in copying, but the changes are as insignificant in the main as are the Hebrew variants. These different readings have sprung from pure mistakes, from words ending alike which misled copyists, verses omitted by ending like the preceding verse and thus causing copyist to make a mistake when glancing at the manuscript; marginal notes unintentionally incorporated in the text; words added to complete the sense; one passage to conform to another; and in some places the change seems to be made to verify a doctrine.

Changes in New Testaments

We must admit that the New Testament manuscripts were not guarded so carefully as were the manuscripts of the Old Testament. The former were often made in a Scriptorium or copying house, where several scribes would take down from a common reader, and under such circumstances it would not be possible to prevent variations in spelling, arrangement of words, and sometimes in an added word. The text of Shakespeare, less than three hundred years old, is far more uncertain and corrupt than the text of the New Testament, which is over eighteen centuries old, and yet has not twenty-five variants that seriously affect the meaning. In every one of Shakespeare's thirty-seven plays there are probably a hundred readings still disputed, a large portion of which seriously affect the passages in which they occur.

In this connection we should remember that the New Testa-

ment existed for nearly fifteen hundred years only in manuscript form. One is surprised when he takes into consideration, the number and antiquity of the New Testament manuscripts, that there are so few changes. Herodotus, the most ancient and in many respects the most important of the classic historians, lived about 450 B. C. Of his great work there are extant some fifteen manuscripts, most of them more recent than 1540 A.D. One belongs to the 12th century, one to the 10th and possibly one to the 9th.

New Testament Manuscripts

The manuscripts of Plato are not so numerous, neither are they so old. "We learn from the best authorities on the subject that no fewer than 1760 manuscripts of the New Testament in whole or in part, are known to scholars of our day." Many of these are mere fragments. There are about 1000 manuscript copies of the New Testament, and at least 50 of these are 1000 years old. The oldest complete manuscript of the New Testament dates back to within 200 years of the death of St. John. Prior to the tenth century the manuscripts were written in uncial or capital letters, and the words were not separated. The cursive, or running hand manuscripts, resemble the type in which Greek books are usually printed, and came into use after the tenth century. Comparatively few of the manuscripts contain the whole of the New Testament. Four hundred twenty-six (426) contain the Gospels, twenty-seven (27) being in unicals; two hundred (200) contain the Acts and the Catholic epistles, eight (8) of which are uncials; ninety-one (91) give the complete Apocalypse or Revelation of which three (3) are uncials. So forty-seven (47) of these manuscripts are more than one thousand years old.

In comparing and contrasting the different versions of the Bible, to get at their respective merits, it is important that we remember the most ancient and consequently the most valuable manuscripts were not accessible to the persons who made the earlier translations of the Bible into English.

IV.

FIVE GREAT CODICES.

Fancy has woven into the history of the Christian church many traditions from which the historian must extract the truth. Without intending to be ruthless, let us remove from the realm of fancy one of the greatest men of antiquity, and see what we can learn of his relation to the Bible.

Constantine

In the year 271 A. D. Constantius Chlorus was at the head of the Roman armies, having carried the Roman Eagle successfully through Gaul, Spain and Britain. After many successful conflicts he turned his legions, once more, toward Rome. The march homeward was for him one continued ovation.

Helen

He and his staff paused at a country inn for refreshment. Helen, the innkeeper's daughter, did much to make their stay at the inn pleasant, and in so doing won the heart of the victorious general who took her to be his wife. The next year there was born to them a son whom they named Constantine. Years brought promotion to Constantius Chlorus and he found himself at the head of the Roman Empire. The ladies and gentlemen who were in favor at court

told him that his country wife was not acceptable in their circle, so he put her away, and she and her son returned in disgrace to her former home in Dardania, Illyricum, where Christianity established by the apostles, still flourished. Helen became an earnest follower of the Saviour and taught her young son to reverence the Christian religion. Constantine had scarcely reached maturity in his obscure home, when the death angel paused at the Roman palace and summoned the spirit of Constantius Chlorus into the presence of God. The Roman Senate found it no easy matter to select a successor, for the claimants of the honor were numerous and the opposition was bitter.

Finally a grave Senator arose and reminded them that there was no occasion for an election, for he remembered as some of them did, when a legitimate son and consequently the lawful successor to the throne had been sent into obscurity. Within one short month Constantine was placed at the head of the Roman Empire, and his mother brought from obscurity to occupy the position of the first woman of the land.

The position of the young ruler was by no means an easy one, for Maxentius, an experienced warrior and bitter opponent, had gathered a large army in the North and was marching toward Rome. Constantine with but little experience and an inferior army moved northward along the Flaminian Way, to meet him. During this march he says he saw the sign of the cross in the heavens, over which was the inscription "In hoc signo vinces." Whether it was a dream, imagination or revelation we will let others determine, for it was overruled by God. The emperor promised the God of his Mother, that if he would give him victory, the Christian religion should be the religion of the Roman Empire.

Maxentius

The two armies met at the Melvian Bridge, where Maxentius found a disgraceful death in the waters of the Tiber, and Constantine returned in triumph to Rome, and had the sign of the cross placed upon all the insignia of the Roman Empire, and Christianity became the state religion. He laid the wealth of the realm at his Mother's feet requesting her to go to Palestine, and build permanent monuments on the places made sacred by the birth, the death and the ascension of the Saviour. The work was done cheerfully and time testifies that it was done well.

Constantine wrote to Eusebius of Cæserea, to have prepared for him, by the best workmen and of the best material, fifty copies of the entire Greek Scriptures; and ordered two Government wagons, under the especial care of the deacon of the Cæserean church to transport these copies, when completed, to Constantinople for his own inspection.

Eusebius

This commission Eusebius promptly and joyfully fulfilled. To this fact, undoubtedly, in a great degree, we are indebted for the remarkable accuracy of the Greek Testament, so much superior in this respect to the text of any Greek or Latin classic or even to our own Shakespeare or Milton. These manuscripts the Emperor gave to the principal churches to be read in the public worship, and they were transcribed for the use of other churches. To this source we probably owe all our best ancient manuscripts of the Greek Testament; the Alexandrian, the Vatican, the Ephraim, the Bezæ and the Sinaitic for all of them give evidence of Egyptian origin, and of being originally from the great book market of Alexandria.

Codex Alexandrius is so called because it had its origin in

Alexandria, Egypt, was sent to Charles I., King of England, in 1628 by Cyrillus Lucaris, patriarch of Constantinople. This was kept in the King's library till 1753, when on the formation of the British Museum, it was transferred to that institution where it is still carefully preserved. It has on the back of the first leaf, a statement in Arabic, of a very ancient date, that the whole book was written by a noble Egyptian lady, who became a martyr, by the name of Thecla, about 325 A. D. The whole is written in a square and firm hand and looks as if it were the work of one person throughout. It is in four volumes, three for the Old Testament, in which is found the epistles of Clement to the Corinthians. The first twenty-four chapters of Matthew have been lost. This is one of the most valuable manuscripts of the Greek Testament. The New Testament was published by Dr. Woide, in 1786 in uncial letters and in 1860 by Mr. Cowper in cursive type.

Codex A

Codex Vaticanus is so called because it is kept in the Vatican library at Rome. It was one of the first treasures placed in the archives when the library was established by Nicholas V., 1450 A. D. It is believed by the critics to be a quarter and possibly a half a century older than the Codex Alexandrius. It formerly contained the whole of the Greek Bible, but now the Epistles to Philemon, Titus, and the two to Timothy, and Hebrews and the Apocalypse are wanting. It is written on very fine vellum, in small elegant square letters. The letters are very much like those in the manuscript rolls discovered in the ruins of Herculaneum, one of the evidences of its great antiquity. The jealousy of the Papal Court has never allowed scholars the free use of this manuscript. In 1810

Codex B

Napoleon took it to Paris with other Vatican treasures, and scholars had an opportunity to examine it for the first time. After the battle of Waterloo the treasure fell into the hands of the Duke of Wellington. Mr. Baber, the librarian of the British Museum, besought him, for the sake of Biblical science to put this invaluable manuscript where it might be accessible to scholars. "No," said Wellington, "it is stolen property and must go back to its owners." It went back to the Vatican where it is guarded so carefully that such great scholars as Tischendorf have been denied the privilege of carefully examining it. In 1843 he was permitted to examine it for three hours on two consecutive days, but he was under strict surveillance and not permitted to copy a word. A similar privelege was granted to Edward de Muralt in 1844, and to Dr. Tregelles in 1855. Of late years there has been a more liberal policy adopted and several reprints of the Vatican manuscript have appeared.

Codex C

Codex Ephræmi, is so called from Ephraim the Syrian, a Mesopotamian saint of the age of Constantine. This is a very valuable manuscript and is as old as, or older than the Alexandrian. It originally contained the whole of the Greek Bible, written in a single column to a page, with forty to forty-five lines in a column, and from forty to forty-five letters in a line. Somewhere in the twelfth century this manuscript was taken to pieces, the letters so far as possible obliterated, and the leaves used for a copy of the Greek sermons of St. Ephraim. For this purpose the leaves were put together haphazard. These sermons formed a thin quarto volume, and the parchment on which they were written contained sixty-four leaves of the Greek Old Testament, and one hundred forty-five of the New Testament: of

entire books of the New Testament only II John and II Thessalonians are missing, and there are also wanting in the four Gospels about thirty-seven chapters, in the Acts ten, in the epistles forty-two, and in Revelations, eight. The volume was brought to France from Italy by Catherine de Medicis as the sermons of Ephraim, it not having been at that time discovered that the parchment originally was used for a copy of the Scriptures.

This fact was first ascertained by Peter Allix about 1650; and in 1834 at the instance of the great scholar Fleck, a chemical was applied to the pages, which without putting Ephraim into the dark, made the evangelists and apostles somewhat visible." Manuscripts of this kind where one writing has been erased to make room for another, are called palimpsests, from two Greek words which signify to wipe again. Tischendorf became famous in connection with his labors in deciphering and publishing this manuscript. He issued the first edition in 1843. The original manuscript, in a very fragile state, is in the National Library at Paris.

Codex D

Codex Bezæ, so called because it was presented to the library of the University of Cambridge in England by Theodore Beza in 1581 A. D. who obtained it in 1552 from the monastery of St. Irenæus, in Lyons. It contains only the historical books of the New Testament. A good reprint of it was published by Dr. Kipling, two volumes folio in 1793. Nothing is known of the early history of this manuscript, but scholars generally agree that it belongs to the latter part of the fifth century, and is probably a copy of some old Alexandrian manuscript. This manuscript is the most modern of the four mentioned, though it is evidently nearly

fifteen hundred years old, and is probably a reproduction of one of the manuscripts made by the direction of Constantine.

Codex Sinaiticus

Codex Sinaiticus, is so called because it was discovered at the convent of St. Catherine on Mt. Sinai. As this is the most complete, the most ancient, and the most valuable copy of the New Testament ever discovered, it will be proper to speak briefly of its origin, discovery and place in the Revised Version. Scholars are almost a unit in affirming that this manuscript is doubtless one of the fifty copies prepared under the direction of the first Christian Emperor. This manuscript inseparably connects the name of the great scholar Tischendorf with the recension of the Word of God which led to the Revised Bible. He says, "I resolved in 1839 to devote myself to the textual study of the New Testament, and attempt by making use of all the acquisitions of the last three centuries to reconstruct, if possible, the exact text as it came from the pen of the sacred writers."

To accomplish this object he studied the oldest manuscripts in the libraries of Europe, but found within himself a constantly growing desire to visit the monasteries of the East, and see if they did not contain some hitherto undiscovered treasures. To accomplish this result he met and overcame difficulties arising from poverty, indifference, and opposition, with a courage and perseverance that were truly sublime. He says: "It was at the foot of Mt. Sinai, in the convent of St. Catherine that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments, and the librarian who was a man of information,

told me that two heaps of papers like these, moulded by time, had been already committed to the flames.

What was my surprise to find amid this heap of papers, a considerable number of sheets of a copy of the Old Testament in Greek which seemed to me to be one of the most ancient I had ever seen.

The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-three sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction which I had displayed had aroused their suspicion as to the value of this manuscript. I translated a page of the text ot Isaiah and Jeremiah, enjoined on the monks to take religious care of the remnants that might fall in their way. On my return to Saxony there were men of learning who at once appreciated the value of the treasure I had brought back with me. I did not divulge the name of the place where I had found it, in the hopes of returning and discovering the rest of the manuscript.

I handed over to the Saxon government the Sinaitic fragments, to which I gave the name of Codex Frederick Augustus, in acknowledgement of the patronage given to me by the King of Saxony.

I resolved to return to the East to copy the priceless manuscript whose fragments I so highly appreciated. In January, 1853, I set out from Leipsic and embarked at Trieste for Egypt, and in the month of February I stood for the second time in the Convent of Sinai, but I was not able to discover any further trace of the treasure of 1844, and I returned to Europe and devoted myself to my literary work. In September, 1858, after many disappointments, I obtained the approval of the Emperor of

Russia, who supplied the funds for a third visit to the East for the purpose of Biblical research, and in the following January I again set sail, and by the last of the month I had reached the Convent of Sinai. The mission with which I was intrusted, entitled me to expect every consideration and attention.

The prior in saluting me expressed a wish that I might succeed in discovering fresh supports for the truth. After having devoted a few days in turning over the manuscripts of the convent, not without alighting here and there on some precious parchment or other, I told my Bedouins, on Feb. 4th, to hold themselves in readiness to set out with their dromedaries for Cairo on the 7th, when an entirely fortuitous circumstance carried me at once to the goal of all my desires. On the afternoon of that day I was taking a walk with the steward of the convent in the neighborhood, and we returned toward sunset, and he begged me to take some refreshment with him in his cell. Scarcely had we entered the room, when, renewing our former subject of conversation he said: "And I, too, have read a Septuagint," and so saying took down from the corner of the room, a bulky kind of volume wrapped up in a red cloth and laid it before me. I unrolled the cover and discovered, to my great surprise, not only those very fragments which fifteen years before I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and in addition, the Epistle of Barnabas and a part of the Pastor of Hermas. Full of joy, which this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber to look over it more at leisure. There by myself I could give way to the transport of joy which I felt.

I knew that I held in my hand the most precious Biblical treasury in existence — a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years study of the subject. I cannot now, I confess, recall the emotion which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim, and the night cold, I sat down at once to transcribe the Epistle of Barnabas.

For two centuries search had been made in vain for the original Greek of the first part of the Epistle, which has only been known through a very faulty translation. And yet this letter, from the end of the second century, down to the beginning of the fourth century had an extensive authority, since many Christians assigned to it, and to the Pastor of Hermas a place side by side with the inspired writings of the New Testament. This was the very reason why these two writings were both thus bound up with the Sinaitic Bible, the transcription of which is to be referred to the first half of the fourth century, about the time of the first Christian Emperor. Early on the 5th of February I called upon the steward and asked permission to take the manuscript with me to Cairo, to have it transcribed completely from the beginning to end; but the prior had set out two days before also for Cairo, on his way to Constantinople, to attend at the election of a new Archbishop, and one of the monks would not give his consent to my request. On the 7th at sunrise I took a hasty farewell of the monks, in hopes of reaching Cairo in time to get the prior's consent. The following Sunday I reached Cairo, and the prior who had not yet set out gave his consent to my request, and also gave instruction to a Bedouin to go and fetch the manuscript with all speed. In

nine days he had made the journey to Sinai and return, and the priceless treasure was again in my hands. The time was now come at once boldly and without delay to set to a task of transcribing no less than one hundred and ten thousand lines, of which a great number were difficult to read, either on account of later corrections, or through the ink having faded, and that in a climate where the thermometer during March, April and May is never below 77 degrees of Farenheit in the shade. No one can say what this cost me in fatigue and exhaustion. I suggested to the monks the thought of presenting the original manuscript to the Emperor of Russia, as the natural protector of the Greek Orthodox faith. The proposal was favorably entertained, but an unexpected obstacle arose to prevent it being acted upon at once and caused me to make a trip to Constantinople and Jerusalem in attempting to adjust the difficulty and get possession of the manuscript for the aforesaid purpose. Before the end of the year the right of the convent was recognized and Prince Lobanow requested me to get the precious manuscript and transfer it to St. Petersburg. On the 24th of September I returned to Cairo and on the following day I received from the archbishop and the monks, under the form of a loan the Sinaitic Bible, to carry it to St. Petersburg, and there to have it copied as accurately as possible. I set out for Russia early in October, and on the 19th of November I presented to their Imperial Majesties, in the Winter Palace at Tsarkœ-Selo, the Sinaitic Bible."

Many of the most learned men of Europe said they would rather have the honor of discovering the Sinaitic Bible, than the Koh-i-noor of the Queen of England, for it gives to the world the clearest light as to what is the real text of God's Word.

For two centuries scholars had been talking about the advisability of revising the Authorized Version, because of the light thrown on the text by the discovery of numerous ancient manuscripts, but the discovery of the Sinaitic Bible and the work done by Tischendorf changed the discussion into a widespread demand for such revision. All recognized the Authorized Version as the first English classic. "Next to Christianity itself, the Version of 1611 is the greatest boom which a kind Providence has bestowed upon the English race. It carries with it to the ends of the globe all that is truly valuable in our civilization, and gives strength, beauty and happiness to our domestic, social and national life. With all its excellencies it has innumerable minor errors and defects. In the seventeenth century biblical philology, geography and archæology were in their infancy, and comparative philology and textual criticism were not yet born. Biblical scholarship in recent years has made great progress. The Greek and Hebrew languages with all their cognates are better known now than ever before. The lands of the Bible have been made as familiar to scholars as their native country. Hence the growing demand for a conservative, yet thorough recension which culminated in our Revised Version."

V

REVISED VERSION AMERICAN STANDARD EDITION.

The imperfections of the Authorized Version had been apparent to scholars for more than a century, and many attempts had been made to remedy them. Several of the European countries notably Holland, Denmark, Norway, Sweden and France had made attempts to amend the popular version of the Scriptures. The French Version was adopted by the British and Foreign Bible Society, and likewise by the American Bible Society, as the French Bible they would circulate.

Revision Needed

The mistakes in the Authorized Version were recognized by those who knew best and loved it most. God has not seen fit to provide the church, by a miracle, with infallible translators any more than with infallible transcribers, printers and readers. He desires a worship in spirit and in truth, and not an idolatry of the letter. It is not too much to say that the edition of 1611 had many typographical errors, such as "Judas" for "Jesus," Matt. 26, 36: "Serve thee" for "Serve me" Ex. 9, 13; "hoops" for "Hooks"; "plaine" for Plague"; "Ye shall not eat," for "Ye shall eat." Many typographical blunders crept into subsequent editions. A committee of the American Bible Society, in examining six editions of

Mistakes

the Authorized Version, discovered nearly 24,000 variations in the text and punctuation. About 1850 Archbishop Trench, Bishop Ellicott, Dean Alford, Dr. J. B. Lightfoot and others, took up the matter of revision seriously and earnestly. In 1870 the Upper House of the Canterbury Convocation, on motion of Bishop Wilberforce took the subject in hand and instituted the proceedings which finally secured the accomplishment of the work. Of all the religious bodies in Christendom this was the best fitted to set on foot a work of so much difficulty, delicacy and importance. The committee appointed by the Convocation, to which was intrusted the great work of Revision was widely chosen, and it is doubtful if it could have been improved. The British Old Testament committee was as follows: The

Bishop of St. David's, Chairman.
Wm. A. Wright, Secretary.

MEMBERS.

Rev. Dr. Edward H. Broune, Bishop of Winchester.
Rev. Dr. Arthur C. Hervey.
Rev. Dr. Alfred Ollivant.
Rev. Dr. Connop Thirwall, Bishop of Bath.
Rev. Dr. Christopher Wordsworth, Bishop of Lincoln.
Rev. Dr. John J. S. Perowne.
Rev. Dr. Edward H. Plumptree.
Rev. Dr. Robert P. Smith.
Ven. Benjamin Harrison, Archdeacon of Maidstone.
Ven. Henry J. Rose, Archdeacon of Bedford.
Rev. Dr. William L. Alexander.
Prof. Robert L. Bensley.
Rev. John Birrell.

Frank Chance, M.D.
Thomas Chenery, Esq., Educator, (said to have known the Hebrew Bible by heart.)
Rev. Dr. Thomas K. Cheyne.
Rev. Dr. Andrew B. Davidson.
Rev. Dr. Benjamin Davies.
Rev. Dr. George C. M. Douglas.
Prof. Samuel R. Driver.
Rev. Charles J. Elliott, B.A.
Rev. Dr. Patrick Fairbarn.
Rev. Dr. Frederick Field.
Rev. John D. Geden.
Rev. Dr. Christian D. Ginsburg.
Rev. Dr. Frederick W. Gotch.
Rev. John Jebb.
Rev. Dr. William Kay.
Rev. Dr. Stanley Leathes.
Rev. Joseph R. Lumby.
Rev. Archibald H. Sayce.
Rev. William Selwyn.
Rev. Dr. William R. Smith.
Prof. Wm. Wright, LL.D.
Prof. Wm. A. Wright, LL.D.

The British New Testament committee was as follows:

Dr. J. Angus.
Dr. E. H. Bickerstesh.
Dr. J. W. Blakesley.
Dr. D. Brown.
Dr. C. J. Ellicott.

Dr. F. J. A. Hort.
Rev. W. G. Humphrey.
Dr. B. H. Kennedy.
Archdeacon W. Lee.
Bishop J. B. Lightfoot.
Prof. W. Milligan.
Dr. W. F. Moulton.
Principal S. Newth.
Archdeacon E. Palmer.
Prof. A. Roberts.
Prof. R. Scott.
Prebendary F. H. A. Scrivener.
Dr. G. V. Smith.
Dr. A. P. Stanley,
Archbishop C. Trence.
Rev. J. Troutbeck.
Dr. C. J. Vaughan.
Canon B. F. Westcott.
Bishop C. Wordsworth.

These men were the foremost scholars of their day. The educational movements of Great Britain can not be understood without giving them a large place. This committee was expressly authorized to "Invite the co-operation of any eminent for scholarship, to whatever nation or religious body they might belong," to assist in the work of Revision. In August, 1870, Rev. Dr. Joseph Angus arrived in New York, with a letter from Bishop Ellicott, chairman of the New Testament company, authorizing him to open negotiations for the formation of an American committee on Revision. Rev. Dr. Angus asked the

Rev. Dr. Philip Schaff to suggest the names of the Biblical scholars who would best represent the different denominations. The suggestions were submitted to the British committee and after considerable correspondence the following persons were named as the American Committee: —

OLD TESTAMENT COMPANY.

Rev. Dr. Thomas J. Conant.
Rev. Dr. George E. Day.
Rev. Dr. John DeWitt.
Rev. Dr. William H. Green.
Rev. Dr. George E. Hare.
Rev. Dr. Charles P. Krauth.
Rev. Dr. Joseph Packard.
Rev. Dr. Calvin E. Stowe.
Rev. Dr. James Strong.
Rev. Dr. Charles A. Aiken.
Rev. Dr. Talbott W. Chambers.
Rev. Dr. Charles M. Mead.
Prof. Howard Osgood.
Dr. C. A. VanDyke.
Dr. Tayler Lewis.

NEW TESTAMENT COMPANY.

Rev. Dr. Alfred Lee.
Rev. Dr. Ezra Abbott.
Rev. Dr. George R. Crooks.
Rev. Dr. H. B. Hackett.
Rev. Dr. James Hadley.

Rev. Dr. Charles Hodge.
Rev. Dr. A. C. Kendrick.
Rev. Dr. Matthew B. Riddle.
Rev. Dr. Charles Short.
Rev. Dr. Henry B. Smith.
Rev, Dr. Henry J. Thayer.
Rev. Dr. W. F. Warren.
Rev. Dr. Edward A. Washburn.
Rev. Dr. Theodore D. Woolsey.
Rev. Dr. Philip Schaff.
Rev. Dr. I. K. Burr.
Chancellor H. Crosby.
Prof. Timothy Dwight.

The American committee did not organize and begin work till 1872. Rev. Dr. Wm. H. Green was elected chairman of the Old Testament committee, and Rev. Dr. Theodore D. Woolsey, chairman of the New Testament committee. The English and American Committees were in constant correspondence and the co-operation was perfect from the beginning. The rules agreed upon by the committees were eminently wise and were as follows:

Committee Rules

1. To introduce as few alterations as possible, into the text of the Authorized Version consistent with fairness.

2. To limit, as far as possible, the expressions of such alterations to the language of the Authorized Version and earlier English Versions.

3. That each company go twice over the portion to be revised, once provisionally, and the second time finally.

4. That the text to be adopted be that for which the evidence is decidedly predominating; and that when the text so adopted

differs from that from which the Authorized Version was made, the alterations be indicated in the margin.

5. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve the same, but on the first revision to decide by simple majorities.

To complete the work required fifteen years; the method pursued was this:— "The English company made a first revision of a given portion, which was printed and sent to the American company, who, after taking time for study and consultation, transmitted their criticisms. Thereupon a second revision was made in England, printed copies of which were as before, sent across the sea, and the revisers in America transmitted such criticisms as occurred to them. After due consideration of these a conclusion was reached and the present text substantially adopted. I say substantially, because after the work on the separate portions had been finished there was a third revision of the work as a whole, touching various suggestions, both new and old, as to particular portions of difficulty or importance. This being submitted to the American Company, they proceeded to draw up a list of the passages in which they preferred a text or margin different from what had been adopted by the English brethren. This by no means includes all the points of difference between the two companies, but was limited to those which were deemed of sufficient magnitude to be included in an Appendix, for the American revisers were anxious to make this Appendix as small as possible. Its existence is no mean testimony to the earnestness and care with which the revision has been carried on. Nothing was neglected, nothing slighted."

Appendix

Copyright

The committee agreed with great unanimity that the American committee should recognize the moral claim of copyright on the part of the English Publishers, the Syndics of the University-presses of Oxford and Cambridge, and for fourteen years from the date of publication should abstain from issuing any edition of their own. On the other hand the differences of readings or of renderings which, in the view of the American Committee, were of special importance, should be inserted in an appendix to be attached to all English editions. The American committee gladly made the concessions, for the enterprise originated in England and the University-presses, the authorized publishers of the King James' Version in Great Britain, had paid the expenses of the British Committee amounting to $100,000.

The most marked changes insisted on by the American Committee were: —

Differences

1. Jehovah or God shall always be applied to that One who revealed himself to his people and entered into covenant relation with them.

2. The transliteration of Sheol throughout the Old Testament.

3. That archaisms be translated into modern grammatical forms.

4. That marginal readings taken from the Septuagint or Vulgate be omitted.

5. That certain words were incorrectly translated by the English committee.

A comparison of the following passages in the two editions will show clearly the differences: —

Gen. 18, 19. Ex. 1, 21. Lev. 16, 8. Num. 5, 21. Deut. 3, 25.

Josh. 5, 10. Judges 3, 20; 5, 26. Ruth 2, 10. I Sam. 2, 20. II Sam. 5, 2. I Kings 6, 6. II Kings 2, 23. I Chron. 9, 19. II Chron. 26, 3. Job. 1, 8. Job. 2, 3. Job. 5, 25. Job. 21, 32. Ps. 2, 1; 38, 12; 5, 7; 9, 17; 10, 14; 12, 2; 17, 7; 21, 3; 22, 8; 52, 5; 59, 8; 73, 10; 93, 1; 107, 30. Prov. 4, 8; Ecc. 3, 11; Isaiah 2, 4; 7, 21; 9, 10; 27, 1; 28, 7; 29, 24; 30, 1; 32, 10; 33, 4; 34, 8; 38, 12; 41, 27; 42, 15; 43, 23; 46, 6; 52, 2; 53, 1; 54, 12; 60, 6; 61, 2; 66, 5; Jeremiah 2, 25; 10, 24; 13, 12; 14, 12; 18, 17; 20, 7; 21, 5; 23, 15; 31, 20; 38, 11; 41, 14; 46, 3; 48, 28; 50, 7; 51, 34. Lam. 1, 12; 2, 19; 4, 1; Ezek. 1, 4; 13, 5; 16, 7; 20, 3; 23, 8; 29, 5; 38, 22; 43, 14; Daniel 9, 25, and 26; Hosea 8, 11. Mich. 4, 13; Nahum 1, 10; 2, 1; Zech. 3, 5; 4, 7; Mal. 33.

The word "saint" is omitted from the gospels and the Revelation of John; the word "Apostle" from the title of the Pauline Epistles; and "Paul the Apostle" from the Epistle to the Hebrews; the word "General" from the title of the Epistles of James, Peter, John and Jude. These omissions are justified by the oldest manuscripts. The differences of translation in the New Testament are very numerous owing to the insistence of the American Committee in correcting innocent as well as misleading archaisms; and the rejection of certain words which are obsolete in America but not in England. "British and American scholars are pretty generally agreed, that the American Revisers were nearer the meaning of the original languages than their British co-laborers."

It is the judgment of our best scholars that the American Revised Version is superior to any edition of God's Word ever issued. This conclusion is reached from the following considerations:

The spelling, punctuation and grammar are in harmony with

present standards; the headings of chapters are attractive, yet free from dogmatic implications; the paragraphing is good, and the arrangement of the text is more artistic than in any previous edition; obsolete and misleading words are replaced by other and better words — modernized words; the euphemisms make it possible to read in public passages which hitherto offended good taste; the version is in closer conformity to the original languages because the translators had access to the oldest manuscripts, and were more finished scholars.

Huxley said of the Authorized Version, "It is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form." His verdict has been accepted by the literary world. It contains the best literature of thirty centuries; warriors have fought for it, and martyrs have died for it. The greatest literary geniuses have stolen their genius from it. It has suggested the loftiest thoughts, the sublimest poetry, and the sweetest music that humanity has ever produced. No wonder our immortal statesman, U. S. Grant said, "Hold fast to the Bible as the sheet anchor to your liberties, write its precepts in your hearts and practise them in your lives. To the influence of this we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future." The writer would not if he could weaken one tribute of honor that is woven into the coronal of praise that encircles the edition of 1611, for it richly deserves them all, but in the years to come when people who speak English want God's Revelation in exact form and beautiful diction they will go instinctively to the Revised Version — American Standard Edition.

VI.

HIGHER CRITICISM.

The unrest in ecclesiastical circles regarding higher criticism comes, in the main, from a lack of information as to the scope and design of such investigation, and from the apparent eagerness of the public press to widely circulate every statement that would in any way militate against biblical inspiration.

The sainted Stephen M. Merrill said:

"It needs to be shown that higher criticism is not an "ism," and that it ought not to be allowed to become such. It is not an "ism" because it is not a creed or a doctrine, but a line or sphere of study or work. It has to do not with the doctrines or interpretations of the Bible, but with the books or documents making up the Bible. It inquires concerning the origin, history, authorship, date, and perchance the literature of these books. This is its aim and its sphere, and who shall say that this field of work is not legitimate and important? It is not the conclusions one reaches or the opinions he forms with regard to any or all these books that constitute him a higher critic, but the fact that he enters this field and works in it. If he studies all the sources of information and comes out convinced, as many have done, that

Moses was, indeed, the author of the Pentateuch, and that the traditions of the Church concerning the several books are substantially correct, and holds fast to the common belief in inspiration and miracles, he is nevertheless a higher critic, as certainly so as if he had followed the eccentrics to a denial of all the Church holds dear. It is a great mistake to think of the eccentrics, the destructives, as the only higher critics, as it is also to take their conclusions as higher criticism. Their conclusions are heresies, pure and simple, and should not be charged to the account of higher criticism as an art, or as a sphere of study, in any other sense than that it has been misused or abused, as has been almost every other line of study. Higher criticism is the critical study of the books of the Bible."

Result of Atheistic Teaching

This is in no sense a modern science; schools of criticism flourished in the second and third century before Christ. Some of the masters in these schools were distinguished for their great literary ability. Modern Biblical criticism rose with the revival of learning in Europe, and was fathered by Richard Simon who was born in France in 1638. Two hundred years ago, in England, there were champions against the Bible who were the peers of the literary men of any age, Bolingbroke, Shaftsbury, Blount, Hume and others. The works of some of these men were issued in editions of 20,000, and in a few months reached the twelfth edition. These men were educated at Cambridge and Oxford. The teaching in these great schools at that time was such as to undermine faith in God and His Word. The destructive Biblical criticism of today is not nearly so strong or so popular as the deistical writings of these men of 150 and 200 years ago. Modern critics are simply threshing over the old straw.

It is strange how little they get that is new. That was a brilliant array of literary men who set to work to overthrow the Bible and to drive Christianity from the land. Hume and Bolingbroke were the moving spirits and Voltaire was the spokesman. As a result of their teaching France was plunged into Atheism, and the French Revolution followed. The Church in England was paralyzed because of concessions made to these deists by the leaders of religious thought. It is still true, as facts prove, that when a preacher becomes tinctured with these deistical ideas, the spiritual life of the people is paralyzed, and the church degenerates to a social organization or to a literary club. Under such conditions souls are not born into the kingdom, and it is well they are not, for to place a young convert amid such surroundings would be like throwing a new born babe into a snowdrift. So it has come to pass that what Atheists and Infidels did intentionally in undermining faith and Christian experience, some professors and ministers have done unintentionally. It is true that politics makesstrange bedfellows, and it is equally true of higher criticism.

Because of the ignorance of many people as to the real issues involved, the unfortunate attitude of the public press, and the desire of some people to be heard, there has come to be great confusion in the public mind regarding the effect of higher criticism on fundamental Bible doctrine.

The shortest road a preacher can take to notoriety is pronounced opposition to the plain teaching of scripture, but when he has once reached the point of being notorious the road is equally short to obscurity. One of these eratics recently said: "Whoever opposes the documentary hypothesis of the origin of the Pentateuch and favors the Mosaic authorship risks his

reputation for scholarship." The *Ipse dixit* of such critics would be amusing were it not for its absurdity. As one reads their claims he is often reminded of Job's retort to his false friends. He said, "No doubt but ye are the people, and wisdom shall die with you, but I have understanding as well as you."

Legitimate Criticism Welcomed

The large number of people who are not in sympathy with the Bible and with Christianity like adverse criticism, and they think or assume that the man who attacks the Bible is a great scholar. It is humiliating to make the acknowledgment that some men in the ministry and others in professors' chairs, have apparently sought this popular current to attain fame. Criticism has its legitimate place.

This is a day of investigation; the very foundations are being tried; everything that is false must go; scholars are not satisfied with old methods. The geologist with torch, pickaxe and spade has gone down into the bowels of the earth and is laying bare the rocky records of creation; the astronomer has climbed the ladder of light and the higher he has gone the further he has seen—he has passed the light of, to us, invisible worlds, through the spectroscope and made them reveal their component elements and tell their secrets; the historian is not satisfied with the book records of his childhood, but he is exhuming the buried cities of antiquity and reading history from clay tablets that were written upon in the morning of creation. As Christians what shall we say to these investigators? Do we say, "Enter not the sacred precincts of religion—touch not the Holy Book!" No, a thousand times, No! Everything that is false must go and the sooner the better. If the Bible is untrue we would know it now. We remember with pride that

these wreckers learned their trade at Christian altars. It was Christianity that broke the chains and let the light into the dark ages and made biblical criticism possible. We rejoice that nearly every book in the Bible has been subjected to fiery criticism, but we further rejoice that even the most extreme critics have suggested no change that would in any way affect a Bible doctrine.

"We cannot go on affirming as facts anything which learning discards as untrue, or which will not stand the test of sound criticism, whether the criticism be lower or higher. What we teach must have a substantial basis. Intelligence demands this. Theories will yield to facts, as they ought, and dogmas must turn to the light and take shape from the last manifestations of actual knowledge. There is no such thing as hiding the truth, or holding it forever from the people. It is by the manifestation of the truth that the true apostle commends himself to every man's conscience in sight of God. There is no possibility of honoring the Bible by shutting out any ray of light that can be thrown upon its pages.

On the other hand, the Church cannot afford to accept as fact that which is only hypothesis, theory, or conjecture. We are often asked to do this, and the demand is urged with such vehemence and persistence that one needs vigilance and self-poise to resist the plausible pleadings of scholarly voices enlisted in this behalf."

The thing that we object to is for criticism to run mad and make claims that are contradicted by every principle of common sense. To illustrate we need but call attention to some of the claims these critics make regarding the Pentateuch and the proofs by which they try to sustain them. Voltaire insisted that

the Pentateuch was not written till 800 years after Moses. The claim was made that he did not live in a literary age. Toland says, "The books were written long after the events by some priest." Bolingbroke said: "The Pentateuch could not be from Moses."

Tom Paine said: "All the contradictions in time, place and circumstances that abound in the books ascribed to Moses prove to a demonstration that the books could not have been written by Moses or in the time of Moses."

Deny Authorship of Pentateuch

Ingersoll said: "Many years after Moses, the Pentateuch was written by many different persons, and to give it force and authority it was ascribed to Moses." The writers who attack the authorship also attack the character of the book.

Voltaire says: "Genesis is one of the ancient fables current among the Jews."

Paine says, "Genesis is an anonymous book of fables."

Ingersoll said, "The story of the Tower of Babel is an ignorant and childish fable."

These statements sound like deliverances which we sometimes hear nowadays from Christian pulpits and professors' chairs.

"In some way a large number of young men come out of the schools inclined to discredit the authority of much that is in the Bible. They speak lightly, if not sneeringly, of what experienced Christians hold sacred. There is wrong somewhere. If teachers do not inculcate doubts, they do not succeed in removing them. The business of theological schools is to equip pupils to meet opposers of the faith, to send them forth sound and strong to battle for the Lord, armed with adequate

knowledge of the position and methods of the enemy, and certainly disposed and ready to stand for the faith which the Church they are to serve holds in honor. Teachers of preachers cannot afford to fail in this, nor can they afford to be misunderstood. They are not restrained from teaching anything that is knowable in criticism of all grades. That which is required is that they abide by the facts discoverable, and if the realm of conjecture must be entered, that it be done without indulging in inferences tending to undermine foundation principles. Personal honor and loyalty to the Church demand this."

Jean Astruc, a French infidel who lived one hundred and fifty years ago, exploited the documentary theory of the Pentateuch, or at least of Genesis—by distinguishing between the names of God—*Elohim* in some places and *Yahwah* in others. He never denied the Mosaic authorship of any part of the Pentateuch. This line of study has been applied to the Pentateuch and is generally spoken of by writers simply as the Documentary Theory. The documents are indicated by certain letters of the alphabet as follows:

J. signifies one of the documents of the Pentateuch which uses the name *Yawhah* for God.

E. signifies the document which uses the name *Elohim* for God.

D. signifies the author of Deuteronomy.

P. indicates the Priestly document.

J. E. stands for the Jehovist document, which is a combination of two documents that are dovetailed together, in one of which *Yahwah* is used for God, and in the other of which *Elohim* is used.

Many critics have written long treatises to show where one

document ends and another begins, and to settle, by certain literary peculiarities, the age of these documents.

Learned Critics Disagree

Unfortunately these learned critics disagree among themselves, as to where one document begins and another ends, as well as to their dates. This is certainly a "crazy quilt" method of composition and does violence to every principle of common sense. The argument from literary style is equally defective. Professor Harmon has said: "Suppose some day there should be applied to American history the skeptical principles sometimes applied to the Bible, what havoc will be made of our history! Let us take the following language from the Declaration of Independence, 'We hold these truths to be self-evident—that all men are created equal, that they are endowed by their Creator with inalienable rights; that among these are life, liberty and the pursuit of happiness.' Let it be borne in mind that when this language was used the African slave-trade was carried on not only in the South and by the Southern States, but also by Massachusetts and other New England States, and African slavery existed in about every state of the Confederacy." What will the future critics of Germany say of this Declaration 2000 years hence? Will they not declare it is unhistorical! They will say it is perfectly absurd that men should appeal to the Supreme Ruler of the Universe for the rectitude of their intentions, declaring that all men are created equal and entitled to liberty, while these very rebellious states themselves were enslaving human beings. The critic will assert that the Declaration arose in or was greatly modified by the age of freedom! Take another instance of surprising character. "On Thomas Jefferson's monument stands the foregoing inscription: 'Author

of the Declaration of American Independence, of the Statutes of Virginia for Religious Freedom, and Father of the University of Virginia,' not a word about his having been President of the United States! What an omission! Suppose this monument one or two thousand years hence should be dug up among the ruins of America and transported to Germany, what a sensation it would make! Will they not straightway revise American history and affirm that the author of the Declaration of Independence and President Jefferson were two different persons, as established by monumental testimony." The fragmentary hypothesis seems highly improbable, for by such a method it would be next to impossible to produce a coherent work such as the Pentateuch. There are allusions and references from one part to another which render the fragmentary origin inconceivable. *Elohim* and *Yahwah* are used interchangeably not simply in the same, so-called documents, but in the same sentence (See Genesis 24, 3 : 28, 21).

We have a right to demand better proof of the documentary theory than has yet been adduced before we abandon the traditional theory. There are very few positive conclusions upon which the critics agree among themselves, and it seems hopeless to expect agreement in the future, for the arguments of one school are ignored and even ridiculed by another. The statement is made fifty-six times in the book of Leviticus that Moses is the author. The universal tradition among the Jews was that Moses was the author of the Pentateuch. Josephus speaks of Moses as the author of the Pentateuch.

Better Proof Needed

Jesus and the Apostles regarded Moses as the author of the Pentateuch. Jesus quoted sixty-six times from the Pentateuch,

and forty times from the latter part of Isaian. He always referred to the Pentateuch as having been written by Moses, and to Isaiah as having been written by Isaiah.

"Accepting the judgment of the critics, we have before us two alternatives regarding Jesus: He was either ignorant of the facts, and hence taught error under a misapprehension, or else he knew the facts, and knowingly taught what was false, and thus helped to fasten a fraud and a lie upon His nation and His after Church." When Jesus went to Jerusalem the people were astonished that he knew letters-*gramma*. The margin says "learning." It is the same word that Festus used when he said to Paul, "Much learning doth make thee mad." If then, Jesus was possessed of "much learning," he was probably as competent to pass upon the authorship of the Pentateuch as any of the destructive critics. We cannot for a moment accept the view that when Jesus set his seal upon the Mosaic authorship of the Pentateuch, he was either ignorant or untruthful. In the past few years the explorer and the archæologist have settled many of the questions raised by the destructive critics. If any testimony deserves to be regarded as final it is the testimony of the spade.

Critics have said the Pentateuch must have been written long after Moses, for it is the production of a literary age that had its birth hundreds of years later. But the archæologist has brought to light facts which prove conclusively that Moses wrote late in Egypt's literary age. The Proverbs of Ptah-hotep though written more than five thousand years ago represent the close of a period in the history of Egyptian literature.

Prof. Sayce says: "The Mosaic age, therefore, instead of being an illiterate one, was an age of high literary activity and

education throughout the civilized East. Not only was there a wide-spread literary culture in both Egypt and Babylon which had its roots in the remote past, but this culture was shared by Mesopotamia and Asia Minor, and more especially by Syria and Palestine. From one end of the ancient world to the other, men and women were reading and writing and corresponding with one another; schools abounded and great libraries were formed in an age which the "critic" only a few years ago dogmatically declared was almost wholly illiterate. We have learned many things of late years from archæology, but its chiefest lesson has been that the age of Moses, and even the age of Abraham, was almost as literary an age as our own."

Only a few years ago the critics had much to say about the unhistorical character of the fourteenth chapter of Genesis, claiming that "the political situation presupposed by it was incredible and impossible; at so distant a date Babylonian armies could not have marched to Canaan, much less could Canaan have been a subject province of Babylon." The excavator has dug up clay tablets and scholars have deciphered them, and read thereon an account of the Kings of Shinar and Elam making incursions into Canaan, that corresponds exactly with the account given in Genesis. These tablets may be seen by the hundreds in some of our Museums as well as in the Museum of Constantinople and the British Museum. That they date back to the time of Genesis, that their evidence is abundant, and their argument unanswerable, the most foolhardy destructive critic will not deny.

If the Bible be the Word of God there is no possible harm that can come to it as the result of criticism. It is an anvil on which many skeptics have broken their hammers.

Many false prophets have predicted its annihilation but it was

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never so much in evidence as now. That it has lived through the night of ignorance and superstition and grown in favor during the long night of criticism, proves that it deserves the high place it holds in the hearts and lives of the nation's greatest, best and holiest people. Our interpretation of the Bible will change as our horizon widens, for it is so divinely made that it develops as we advance in knowledge and christian grace. One must search deeply to realize the Bible is an inexhaustible storehouse. When one has made such a search with both head and heart he has no fears regarding the results of criticism.

A critic on the Sacred Book should be
Candid and learned, dispassionate and free,
Free from the wayward bias bigots feel,
From fancy's influence and intemperate zeal.

[Cowper.]

It is not built on disquisition vain,
The things we must believe are few and plain.

[Dryden.]

The Bible–a stream, where alike the elephant may swim and the lamb may wade.

[Gregory The Great.]

God's Sacred Word is like the Lamp of Day
Which softens wax, but makes obdurate the clay;
It either melts the heart, or more obdures;
It never falls in vain; it wounds or cures.

[Francis Quarles.]

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair.

[Tennyson.]

VII.

THE TRUTH OF THE BIBLE.

In concluding this little treatise the writer will mention a few of the many reasons which have led him to accept the Bible as inspired of God. Isaiah, who lived 740 B.C., believed the law which he possessed to be the Word of God, for he said, "To the law and the testimony, if they speak not according to this word, it is because there is no light in them."

"Back to God's Word."

It was probably never so necessary as now to say "back to God's Word." Many are trying to disbelieve the Bible, and when they get it out of the way, it is but a short step to the denial of God. The Psalmist said that one who followed such a course was a fool, and took counsel of a wicked heart.

General Culpepper was once lecturing in Richmond, Virginia, and remarked incidentally, that he could prove to an audience in ten minutes that any man who denied the truth of the Bible was either ignorant or a fool. A gentleman rose in the audience and claimed that he had been insulted by the remark, saying, "My neighbors know I am not ignorant, and they know, furthermore, that I have been fighting the Bible for the past fifteen years, and I assert in this presence that there is nothing in it." The General quietly remarked, "I will leave it to this audience if a man

who fights nothing for fifteen years does not act very much like a fool."

1. The truth of the Bible is confirmed by secular history. One of the severest tests to which a narrative can be subjected is its incidental allusions. Studied statements can be guarded, but passing references are apt to betray falsehood where it exists. The passing allusions in the Bible to manners, customs and incidents are proving to be accurate. Every known line of investigation is being pursued to throw light on the nations that perished before the dawn of authentic history. Every discovery up to the present time has been confirmatory of both the statements and allusions found in the Bible.

2. Recent archæological explorations in Assyria have settled disputed questions in history which led many historians to deny certain Bible statements. One has said, "It seems that nearly every turn of the spade brought forth fresh evidence of the correctness of the Bible history."

God seems to have locked up these facts in the bowels of the earth, and reserved them for the purpose of silencing the criticism of this skeptical age. Skeptics have found fault with the statements of Daniel regarding the size of Babylon, but the explorers are finding facts that cause them to describe a city that dwarfs the Bible account of the size of Babylon. A recent publication describes the tower of Belus as 1600 feet high.

Verification of Bible Statements

The libraries of Babylon and Nippur that have been exhumed in the past ten years verify the Bible statements regarding the incursions of the Assyrians into Palestine and the capture of the Northern Kingdom.

What many regarded a few years ago as a myth is known now to be an historical fact.

3. A large part of the Bible is devoted to prophecy that time eventually changed into history. These prophecies stated what should happen to cities such as Tyre, Sidon, Ninevah, Babylon, Capernaum, Chorazin, Bethsaida and Jerusalem. As one views their ruins and remembers that what he sees was predicted thousands of years before, he realizes he is standing in the presence of the works of the Infinite. The Old Testament contains at least one hundred and fifty prophecies concerning Christ, where the reference is so plain that it cannot be misunderstood, that have been fulfilled by his life, death and resurrection.

One has said that the best proof in existence of the truth of the Bible is the history of the Jews.

How any person who is intelligent and honest can study prophecy and history, and then deny the truth of the Bible is a mystery to the writer.

4. The discoveries of science confirm the Bible. The statements of Genesis were made by a twentieth century scientific man, or given by inspiration. With all the knowledge of the present it would be impossible to write a better or more up to date account of creation in the same number of words, than the account given in the first chapter of Genesis. The genera in the order of creation are scientifically correct, according to the testimony of those who are competent to judge. The order of the scientist is the same as the order in Genesis, viz: heaven, earth, water, light, firmament, grass, herb, tree, heavenly bodies, fish, moving things, fowls, creeping things, cattle and man. How did the writer of Genesis get these things in scientific order? He must have known the facts that are familiar to the twentieth century scientist or have spoken by inspiration. He could not have gotten these in order as a mere guess, for the possible permutation of fifteen objects is

1,307,674,368,000. To believe the order came by a chance guess is a wonderful stretch of the imagination.

5. The harmony of the Bible is proof of its divine origin and hence of its truth. One purpose runs through it from Genesis to Revelation producing harmony throughout just as in every British cable is one scarlet strand. This is inexplicable in any supposition other than its inspiration, when we remember that it was written by thirty-six different authors who were widely separated by time, language, place and customs—that it appeared in sixty-six separate books, during a period of sixteen centuries. These facts preclude the possibility of collusion among the writers, and shut us up to the conclusion that there must have been a superintending mind. The Bible asserts two thousand and eight times that it was written by God.

Bible a Wonderful Book.

It was not written by a good man for he would not lie, and a bad man would not write it for it condemns his actions. No man could have written it for it is a wonderful book. It does not read like any other book. When men write books they tell only the good their heroes do, but the Bible pictures human nature as it is, and tells the good and the bad.

6. The Bible is inexhaustible in a sense that applies to no other book. It is not difficult to master the average book the size of the Bible, but who has ever mastered the contents of the Bible? The devout student, who has studied it all his life, is sure to feel he has only picked up a few pebbles on the shores of God's great ocean of truth. The masters of literature, poetry, philosophy and history find the Bible a perennial fountain. When one wishes to study the great questions pertaining to the life of the soul there is no other book. What other books contain that

is valuable on this subject is borrowed from the Bible. Daniel said, "Many shall run to and fro and knowledge shall be increased." The time spoken of has come and as knowledge increases the wonders of the Bible will unfold just as they are now doing in a wonderful way in the historic Mesopotamian Valley.

7. A human life, indeed human history, is but an epitome, or a repetition, of the life that is pictured in the Bible. There is nothing that explains human life like the Bible.

Man an Enigma

Suppose you were to receive by express a box containing one hundred pieces of very intricate machinery which you were utterly unable to put together or understand, but a few days latter you were to receive by mail a book that contained illustrations and explanations of every piece, by aid of which you could put the machine together so that it worked perfectly; while you might not be able to explain all about either the machine or the book you would know they belonged together.

Man is the intricate machine and the Bible is the book that puts him together. Without the explanation of the Bible man is an enigma, there is no solution of existence, but with the Bible light is thrown back along the corridors of time and down the vistas of the future.

8. The Bible meets the expectation of Christian people and satisfies the people who believe and practice it; of course it does not satisfy the demands of unbelievers.

As intelligent beings created by God and dependent on him, we have a right to expect a revelation from him. The Bible fulfills that expectation by making the way of salvation plain and simple and by revealing nothing to satisfy vain curiosity. It is perfectly adapted to all classes and conditions of society. It con-

tains profound thoughts with which intellectual giants may wrestle, and comforting, helpful truths that just suit the weary, aching heart. The deeper we go into it along either of these lines the richer the ore.

9. What the Bible does for those who accept it proves what it is. It reveals man to himself by finding him at his lowest depths, and raising him to his highest powers; by transforming the natural man into the spiritual man, changing the sinner into the saint. The simple message of the Bible without any teacher, save the Holy Spirit, has changed savages into Christians. The light from the sacred page illumines the grave and makes the passage from this world joyful and happy.

How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

BIBLE FACTS

THE BIBLE CONTAINS 3,586,489 Letters.
773,692 Words.
31,173 Verses.
1,189 Chapters.
66 Books.

THE OLD TESTAMENT, 39 Books

Books of Law, 5: Gen ; Ex.; Lev.; Num.; Deut.

Books of History 12: Josh.; Judg.; Ruth; 1 Sam.; 2 Sam.; 1 Kings; 2 Kings; 1 Chr.; 2 Chr.; Ez ; Neh.; Esther.

Books of Poetry, 5: Job; Ps.; Prov.; Eccl.; S. S.

Books of Prophecy: a.—Greater Prophets, 5: Is.; Jer.; Sam. Ezek.; Dan.

b.—Lesser Prophets, 12: Hos.; Joel; Amos; Obad.; Jonah; Mic.; Nah.; Hab.; Zeph.; Hag.; Zech.; Mal.

THE NEW TESTAMENT 27 Books

Books of History, 5: Matt.; Mark; Luke; John; Acts.

Pauline Epistles, 14: Rom.; 1 Cor ; 2 Cor.; Gal.; Eph.; Philip.; Col.; 1 Thess.; 2 Thess.; 1 Tim.; 2 Tim.; Tit.; Phile.; Heb.

General Epistles, 7: Jas.; 1 Pet.; 2 Pet.; 1 John; 2 John; 3 John; Jude.

Book of Prophecy, 1: Revelation.

The word "Rev." occurs but once, Ps. 111: 9.
The middle verse is 8th of 118th Psalm.
Ezra 7:21, contains all of Alphabet except 'j.'
Acts 26th chapter is the finest to read.
2 Kings 19 and Isaiah 37 are alike.
Esther 8:9, is the longest verse.
St. John 11:35, is the shortest verse.
Verses 8, 15 and 31 of 107th Psalm are alike.
Each verse of 136th Psalm ends alike.
There are no words or names of more than six syllables.
For further information study your Bible.

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Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

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